Al Fatihah: The Quran Summarized

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Achieve Noble Character

Al Fatihah: The Quran Summarized

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Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 1 Al Fatihah of the Holy Quran. It is called "the Mother of the Book" as it contains the meaning of the entire Holy Quran. This has been advised in Tafsir Ibn Kathir, Volume 1, Page 43. So in reality, whoever understands and acts on the teachings of chapter 1 Al Fatihah as understood and acted on the whole Holy Quran.

Striving to understand and act on this great chapter will aid a Muslim to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

Chapter 1 - Al Fatihah

This chapter is called Al Fatihah, which can mean "the Opener of the Book". Therefore, the prayers should begin with the recitation of this chapter. This has been advised in a Hadith found in Sunan An Nasai, number 910. It has been referred to as "the Mother of the Book", by none other than the Holy Prophet Muhammad, peace and blessings be upon him. This is mentioned in a Hadith found in Sunan An Nasai, number 915. In a Hadith found in Sunan Ibn Majah, number 3785, the Holy Prophet Muhammad, peace and blessings be upon him, has declared Al Fatihah to be the greatest chapter of the Holy Quran. It is a possible reason why the prayer is considered defective if this chapter is not recited in it. This is supported by a Hadith found in Sunan An Nasai, number 910. Some believe it is also called "the Mother of the Book" as it contains the meaning of the entire Holy Quran. This has been mentioned in Tafsir Ibn Kathir, Volume 1, Page 43. So in reality, whoever understands and acts on the teachings of chapter 1 Al Fatihah as understood and acted on the whole Holy Quran.

The Holy Quran consists of seven subjects all of which have been briefly mentioned in chapter 1 Al Fatihah. The first is Monotheism meaning, there is none worthy of worship or obedience except Allah, the Exalted. Al Fatihah begins by mentioning this subject. Chapter 1 Al Fatihah, verse 2:

"[All] praise is [due] to Allāh, Lord of the worlds."

The second subject mentioned in the Holy Quran and indicated in Al Fatihah is Prophethood. In the sixth verse of Al Fatihah, Allah, the Exalted, mentions the path of those He has blessed. Chapter 1 Al Fatihah, verse 6:

“Guide us along the Straight Path.”

This path, which leads to Paradise, is the path of the Holy Prophets, peace be upon them. The people who have been blessed are mentioned in another verse of the Holy Quran. Chapter 4 An Nisa, verse 69:

"...the prophets, the people of truth, the martyrs, and the righteous—what honourable company!"

The third subject mentioned in the Holy Quran is the worship and obedience of Allah, the Exalted, and is mentioned in verse 5 of Al Fatihah. Chapter 1 Al Fatihah, verse 5:

“It is You we worship and You we ask for help.”

The fourth subject mentioned in the Holy Quran consists of promises of blessings and warnings of punishment. This subject is referenced in verse 4 of Al Fatihah, which reminds mankind that these promises and warnings will one day be witnessed by all. Chapter 1 Al Fatihah, verse 4:

“Sovereign of the Day of Recompense.”

The fifth subject discussed in the Holy Quran consists of stories and lessons. The lesson which is specifically mentioned in Al Fatihah, verses 6 and 7, is how Allah, the Exalted, rewarded the pious and punished the sinners of the past nations. Chapter 1 Al Fatihah, verses 6-7:

“Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.”

The sixth subject discussed in the Holy Quran mentions the elements of the Day of Resurrection. This is when Allah, the Exalted, will resurrect the entire creation, after they have died, in order to judge the deeds they performed during their lives on Earth. This is indicated in verse 4 of Al Fatihah. Chapter 1 Al Fatihah, verse 4:

"Sovereign of the Day of Recompense."

The seventh and final subject discussed in the Holy Quran and is summarized in Al Fatihah consists of supplications to Allah, the Exalted. Al Fatihah teaches mankind how to correctly supplicate to Allah, the Exalted. One should first praise and glorify Allah, the Exalted, according to His infinite status. This is best achieved by using the statements mentioned in the Holy Quran or the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him. This is indicated in chapter 1, verses 2-3 of Al Fatihah:

"[All] praise is [due] to Allāh, Lord of the worlds. The Entirely Merciful, the Especially Merciful."

Demonstrating weakness and humility is an essential part of supplication. This is shown in chapter 1, verse 5 of Al Fatihah:

"It is You we worship and You we ask for help."

The next two verses, 6 and 7, is the supplication itself. Chapter 1 Al Fatihah, verses 6-7:

“Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.”

Asking for right guidance and refuge from the evil path is a supplication Muslims must make often, as it is the most important goal to achieve.

The placing of this chapter at the beginning of the Holy Quran is a sign that Allah, the Exalted, urges mankind to recite, study and act on the Holy Quran with the aim of discovering the right course in life i.e. the straight path mentioned in this chapter. Meaning, one should not recite and study the Holy Quran with mundane and worldly motives. Instead they should let this chapter guide their intention and actions in obtaining success in both worlds. This chapter also makes it clear that right guidance through every situation in this world and the hereafter is only obtained through practically obeying Allah, the Exalted, as a path is not useful until it is journeyed down practically. This sincere obedience, which has been indicated in the final two verses of this chapter, involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. This is outlined in the rest of the Holy Quran which chapter 1 Al Fatihah leads to and is practically shown in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is strange how many muslims regularly recite this chapter yet fail to practically obey Allah, the Exalted. The right guidance mentioned in this chapter, the chapter they recite regularly, cannot be obtained without actions.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 1 - Al Fatihah, Verse 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ١

"In the Name of Allah—the Most Compassionate, Most Merciful."

"In the Name of Allah—the Most Compassionate, Most Merciful."

The fact that this verse begins with the name of Allah, the Exalted, indicates the importance of approaching Islamic knowledge, such as the Holy Quran, with the intention to please Allah, the Exalted. Meaning, one must intend to gain and act on Islamic knowledge in order to please Allah, the Exalted. An aspect of this is accepting and acting on everything that has been revealed to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without cherry picking what one acts upon and ignores depending on their desires. If a muslim comes with this cherry picking attitude to Islamic knowledge, then they have no fulfilled this verse and will therefore not truly benefit from what they learn. This attitude may well encourage them to also misinterpret divine knowledge in order to suit their desires and to show off to others in order to gain worldly things, such as wealth and authority. This is a dangerous path which leads one to punishment in both worlds. This has been indicated in a Hadith found in Sunan Ibn Majah, number 253. One will only truly benefit from Islamic teachings when they strive to accept and act upon all they encounter, irrespective of if they understand the wisdoms behind the teachings or not or whether it suits their desires or not. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

The first part of the main verse also encourages one to approach every situation and action with the intention to please Allah, the Exalted, and avoid His disobedience. This attitude will ensure one uses every blessing they

have been granted by Allah, the Exalted, in ways pleasing to Him, which has been outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person will avoid thinking about their own desires or the opinions of society, culture and fashion and instead only care about pleasing Allah, the Exalted, as every situation they enter begins with the name of Allah, the Exalted. This prevents one from adopting aiming to please other people, which in reality is not possible, as every person has their own desires and opinions. Therefore, trying to please everyone only leads to nothing but stress in both worlds. Whereas, entering every situation with the name of Allah, the Exalted, ensures one only aims to please Allah, the Exalted. Chapter 39 Az Zumar, verse 29:

"Allah sets forth the parable of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in condition? Praise be to Allah! In fact, most of them do not know."

Pleasing only Allah, the Exalted, is easily achieved with minimal stress and effort. This has been indicated in the main verse under discussion. Chapter 1 Al Fatihah, verse 1:

"In the Name of Allah—the Most Compassionate, Most Merciful."

In addition, when one enters every situation aiming to please Allah, the Exalted, they should know they are aiming to please a Merciful and

Compassionate Lord. This erases the concept of the degrading form of human slavery which has and still occurs to countless people all over the world. Instead, the slavery one binds themself into is one of mercy and compassion. This mercy is clearly evident in how Allah, the Exalted, continuously showers an uncountable amount of blessings on a person and only asks them to use them in the correct way so that they gain benefit from them in both worlds. Meaning, the commands and prohibitions from Allah, the Most Merciful, benefit none other than the servant. Allah, the Exalted, gains no benefit from the obedience of people.

The first part of the main verse also indicates the importance of learning and acting on the different divine attributes and names of Allah, the Exalted, so that one enters and reacts to each situation they encounter in a way which pleases Allah, the Exalted. For example, Allah, the Exalted, is the All Forgiving, therefore when one enters a situation where a person has wronged them, they should try to forgive that person for the sake for Allah, the Exalted, while adjusting their own behaviour so that history does not repeat itself. Allah, the Exalted, is the All Just, therefore when one enters a situation where they must make a decision, they must adhere to justice and choose what is good and fair, according to the teachings of Islam. Behaving in this manner will ensure one maintains sincere obedience to Allah, the Exalted, in every situation they enter. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised, in a Hadith found in Sahih Bukhari, number 2736, that whoever knows the ninety nine names of Allah, the Exalted, will enter Paradise.

Chapter 1 Al Fatihah, verse 1:

“In the Name of Allah…”

This part of the verse also indicates the purpose of mankind, namely, to enter every situation while maintaining their sincere obedience of Allah, the Exalted. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

A muslim must understand that their purpose extends further then the few obligatory duties, such as the five daily obligatory prayers, which only takes less than an hour of a day, but includes every moment, breath and situation they encounter. Failing to maintain one’s sincere obedience of Allah, the Exalted, in every situation, by using the blessings one has been granted in ways pleasing to Him, is the very reason why muslims who fulfill the basic obligatory duties still do not find peace of mind in this world, as they have not fulfilled the conditions required to obtain peace of mind. Chapter 13 Ar Ra’d, verse 28:

“…Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

The one who fails to fulfil their purpose of creation, even if they fulfil the basic obligatory duties of Islam, will gain much reward yet they will live an empty life. They will be like a vase which looks beautiful on the outside yet is empty and hollow inside. Just like an invention which possesses many positive characteristics is still labelled a failure when it fails to fulfil its primary reason for creation, similarly, a muslim who fails to fulfil their purpose in the correct way will lead an empty and meaningless life, even if they possess many worldly things.

The first part of the main verse also indicates the importance of always connecting to Allah, the Exalted, through His sincere obedience when encountering every situation so that they gain the strength and guidance they need to journey through it safely. Chapter 65 At Talaq, verse 3:

“…And whoever relies upon Allah - then He is sufficient for him…”

When one forgets or disobeys Allah, the Exalted, when entering situations, they will inevitably rely on worldly things and people, who are weak by nature, even if they appear strong. This will only cause confusion and encourage one to make the wrong choices in life. This only leads to stress in both worlds. Chapter 22 Al Hajj, verse 73:

"…Weak are the pursuer and pursued."

Chapter 1 Al Fatihah, verse 1:

"In the Name of Allah…"

This part of the verse also indicates the importance of fulfilling the different aspects of the remembrance of Allah, the Exalted. The first aspect is correcting one's intention so that they only speak and act in order to please Allah, the Exalted. This is proven when one does not desire nor demand gratitude from people. The second aspect is speaking in ways pleasing to Allah, the Exalted, or remaining silent. The last and highest aspect is remembering Allah, the Exalted, by using every blessing one has been granted, such as one's time, in ways pleasing to Him. Only when one fulfills these aspects of remembering Allah, the Exalted, will they fulfil the conditions of obtaining peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah hearts are assured."

Chapter 1 Al Fatihah, verse 1:

"In the Name of Allah—the Most Compassionate, Most Merciful."

This verse also eliminates the concept of wishful thinking whereby a muslim may avoid sincerely obeying Allah, the Exalted, and still expects to receive His mercy and forgiveness in both worlds. The arrangement of the verse indicates that when one enters every situation with the intention and practical struggle to sincerely obey Allah, the Exalted, then they will receive the blessings of the Most Merciful.

One must always remember that if they desire to receive mercy from the Most Merciful, then they must show mercy to others. This has been advised in a Hadith found in Sahih Bukhari, number 7376. This must be shown through actions by supporting and aiding others in things which are pleasing to Allah, the Exalted, according to their means, such as emotional, physical and financial support. This is best achieved when one treats others in a way they desire to be treated by people.

The main verse also indicates the importance of dealing with matters, which one enters upon with the name of Allah, the Exalted, with mercy and gentleness. In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters. Therefore, one must adopt gentleness and mercy as their general conduct without letting others take advantage of them, as Islam teaches humility without weakness. One must treat others with mercy and compassion by overlooking their mistakes and faults with the hope their faults and mistakes are overlooked by Allah, the Exalted, while preventing others from taking advantage of them. The one who adopts gentleness as their way will find that people are always ready to support them in both worldly and religious matters, such as work colleagues, and it will lead to obtaining divine mercy in both worlds.

Every situation a person enters without their choice is something decreed by none other than Allah, the Exalted. But as indicated by the main verse, when they enter a situation in the name of Allah, the Exalted, they are reminded that the Most Merciful decreed that situation for them. This aids one in facing difficulties with patience, knowing the Most Merciful would only decree something which was beneficial for a person, even if this is not obvious to them. One must therefore maintain patience from the onset of the difficulty, by avoiding complaining through their speech and actions and maintain their sincere obedience to Allah, the Exalted. If the situation they enter is good, a person must enter it with the name of Allah, the Exalted, acknowledging that this was something granted to them by the Most Merciful. This acknowledgement involves showing gratitude to Allah, the Exalted, by using the blessings He has granted them in ways pleasing to Him. This leads to an increase of blessings and mercy. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

The main verse also indicates that the main aim of Allah, the Exalted, in respect to the creation is to show them mercy. Unlike other religions which depict God as vengeful, Islam describes the relationship between Allah, the Exalted, and the creation as a merciful one. This indicates the soft and easy-going nature of the code of conduct chosen for mankind by Allah, the Exalted, the Most Merciful, namely, Islam. Chapter 2 Al Baqarah, verse 185:

“…Allāh intends for you ease and does not intend for you hardship…”

The obligations and prohibitions given by Allah, the Exalted, are only a few and all aim to benefit the life of a muslim. The one who understands this truth and therefore adheres to the teachings of Islam will obtain a life of mercy and ease in both worlds, even if they face a few hardships along the way. Chapter 16 An Nahl, verse 97:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

In fact, when one strives in this way and enters every situation with the name of Allah, the Exalted, they will find that the Most Merciful makes things easier for them. Chapter 92 Al Layl, verses 5-7:

“As for he who gives [offers obedience] and fears Allah. And believes in the best [reward]. We will ease him toward ease.”

Chapter 1 - Al Fatihah, Verse 2

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ٢

"[All] praise is [due] to Allah, Lord of the worlds."

"[All] praise is [due] to Allah, Lord of the worlds."

The word praise is in the form of a noun and not a verb. This indicates permanence, which means that all praise is for Allah, the Exalted, for eternity, without beginning or end. In addition, using a noun removes the need for a doer of the action, which a verb needs. This indicates that even if none of the creation praised Allah, the Exalted, all praise would still belong to Him. Meaning, the praise and worship of the creation has no bearing on the infinite and divine status of Allah, the Exalted. This has been indicated in a Hadith found in Sahih Muslim, number 6572. Chapter 29 Al Ankabut, verse 6:

"And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is Free from need of the worlds."

All of this indicates the importance of avoiding pride when one praises and worships Allah, the Exalted. A muslim must understand the fact that their praise of Allah, the Exalted, only benefits themselves and Allah, the Exalted, has no need for it.

In addition, the main verse reminds a muslim that anything praiseworthy found within themself or within the rest of creation has been granted by none other than Allah, the Exalted, therefore all praise returns and solely belongs to Him. Recognizing this truth also prevents one from the deadly sin of pride,

an atom's worth of which is enough to take one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 265.

Finally, pride is also avoided when one understands that the inspiration, knowledge, strength and opportunity to praise Allah, the Exalted, comes from Him.

All four reasons for praise are found within Allah, the Exalted, innately and anyone who possesses any of them only does so as Allah, the Exalted, granted it to them. Therefore, He alone is worthy of praise. The four reasons are: the praised one is full of perfection in respect to characteristics and attributes while being free from any shortcomings. The praised one has done a favour to another and the praise they receive is therefore gratitude. The who one praises hopes for a favour from the one they praise. Finally, the praised one possesses qualities which demand praise, such as might and power.

A person does a favour to others as they are always seeking some sort of return from them or from another, whether this return is divine reward, praise from people, repaying a favour or protecting themself from being labelled a miser. The one who seeks a return for the things they do is therefore not a benefactor and therefore does not really deserve praise, as their intention is not free of desiring a return for the favours they do. Whereas, Allah, the Exalted, does not grant the creation countless and continuous blessings for any of these reasons. The reason is indicated in the previous verse, namely, because He is the Most Compassionate and Most Merciful. Chapter 1 Al Fatihah, verse 1:

“In the Name of Allah—the Most Compassionate, Most Merciful.”

Allah, the Exalted, gains no benefit in granting blessings to the creation and is therefore the only One worthy of praise.

In addition, the main verse indicates the first step to adopting real belief in Allah, the Exalted, namely, showing gratitude to Allah, the Exalted, for the countless and continuous blessings He grants a person. Chapter 14 Ibrahim, verse 34:

“…And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”

The Holy Quran often uses belief in Allah, the Exalted, and showing gratitude to Him synonymously. Meaning, one cannot obtain true belief in Allah, the Exalted, until they practically show gratitude to Him. Chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

True gratitude is when one always adopts a good intention to please Allah, the Exalted, in all their speech and actions. They do not desire nor demand gratitude from people. Gratitude involves speaking what is good or remaining silent. Finally, it involves using every blessing one has been granted in ways pleasing to Allah, the Exalted, according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These are conditions required for one to gain more blessings from Allah, the Exalted, conditions which go beyond the few obligatory duties of Islam. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

Chapter 1 Al Fatihah, verse 2:

“[All] praise is [due] to Allah, Lord of the worlds.”

When one accepts Allah, the Exalted, as their Lord it means they have accepted to both worship and obey Him. Worshipping includes the rituals

and practices commanded by Allah, the Exalted, and obedience includes using the blessings one has been granted, such as one’s time, in ways pleasing to Allah, the Exalted. This will ensure they will live in a way pleasing to Allah, the Exalted, such as earning wealth in a lawful manner. Unfortunately, some muslims are good at worshipping Allah, the Exalted, such as the five obligatory daily prayers, but refuse to obey Allah, the Exalted, in their day to day activities. This attitude contradicts accepting Allah, the Exalted, as one’s Lord, as a Lord is both worshipped and obeyed.

In addition, as Allah, the Exalted, alone is the Creator, Sustainer and Ruler of the creation it does not make sense to disobey Him while aiming to please oneself or others. As Allah, the Exalted, has complete control over the creation, including one’s heart, the station of peace, He alone decides who obtains peace and well being in both worlds. It does not take a scholar to determine that one will not obtain peace and success in both worlds through His disobedience. Chapter 20 Taha, verse 124:

“And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.”

Whereas, the one who strives to obey Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, will obtain peace and success in both worlds. Chapter 16 An Nahl, verse 97:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

If someone is not pleased with His Lordship, even though they gain nothing but benefit from it, then they should try to find a land not ruled by Him.

When one observes nature within the Heavens and the Earth they will notice peace and balance. For example, the water cycle is perfectly balanced to ensure the creation are provided with water according to their needs. One will see a balance between the rising and setting of the Sun, which allows people to tell time, schedule their activities easily and rest during the night. All this balance and peace is rooted in the fact that everything sincerely praises and obeys Allah, the Exalted, the Lord of them all. Chapter 17 Al Isra, verse 44:

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting…”

This indicates that when a person joins in with the rest of creation in praising Allah, the Exalted, then they too will obtain a balance state of mind and body. This balance leads to peace of mind and body for an individual and general peace and wellbeing for the whole society. Praising Allah, the Exalted,

involves obeying Him, through one's intention, speech and actions, by using the blessings they have been granted in ways pleasing to Him.

Chapter 1 Al Fatihah, verse 2:

"[All] praise is [due] to Allah, Lord of the worlds."

This verse removes the validity of worshipping the creation. This is because someone only worships something from the creation because of the beauty and quality found within it. But this beauty or quality is not innately found within the created entity, it has instead been granted it by none other than Allah, the Exalted. Therefore, the created object which possesses praiseworthy qualities is not worthy of worship. Only the One who created the entity and granted these qualities to it namely, Allah, the Exalted, is.

Even though all praise and gratitude belongs solely to Allah, the Exalted, it does not mean one should not show gratitude to someone else. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 1954, that the one who does not show gratitude to people cannot be grateful to Allah, the Exalted. This is because Allah, the Exalted, uses the creation as a means to deliver blessings to people, such as one's parents. Therefore, showing gratitude to these means is showing gratitude to the source of the goodness namely, Allah, the Exalted. One must therefore show gratitude to people, according to their

means, for any help or aid they offer them, even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216. So showing gratitude to the creation is an aspect of showing gratitude to Allah, the Exalted, which in turn leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

As Allah, the Exalted, is the Lord of the worlds, He must always be obeyed and never disobeyed. A Muslim must therefore only show obedience to others if it is rooted in the obedience of Allah, the Exalted, such as obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

Acknowledging the Lordship of Allah, the Exalted, includes accepting one's servanthood to Him. This in itself is a clear indication that a Muslim must not decide their own way of life but they must simply adhere to the direction and guidance granted to them by their Lord, Allah, the Exalted. It is hypocritical to verbally declare one’s servanthood to Allah, the Exalted, and then ignore this practically, by failing to adhere to the code of conduct given to them by their Lord and Master.

Chapter 1 Al Fatihah, verse 2:

"[All] praise is [due] to Allah, Lord of the worlds."

As Allah, the Exalted, is the Lord of the worlds, it means that He created and owns the creation. When a Muslim understands that they and every blessing they have been granted is the property of Allah, the Exalted, it becomes easier to use the blessings they have been granted in ways pleasing to their Lord and Owner. People often misuse the blessings they have been granted, as they falsely believe these blessings were earned by them and therefore belong to them. But the main verse corrects this false belief so that one understands that they must use the blessings they have been granted in ways pleasing to their true Owner. This is similar to how a person only uses the item they borrow from someone else in ways pleasing to the owner. When one behaves in this manner they will enjoy the worldly blessings they have been granted and find peace of mind and body through them in both worlds, as they have truly remembered the Owner of all blessings, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

In addition, when one reflects over the Heavens and the Earth they will clearly observe the Oneness and Lordship of Allah, the Exalted. For example, if one reflects over the day and night and how perfectly in sync they are, they will understand that this is not a random event meaning, there is a force which ensures this perfect synchronisation. The Earth is at a perfect distance from the Sun. If the Earth was further or closer to the Sun it would not be inhabitable. Similarly, the water cycle, which involves the condensation of evaporated water from the sea and oceans in order to produce acid rain, which in turn is neutralized by the mountains and rocks, is a perfectly balanced cycle. Meaning, it cannot happen by chance. The Earth was created in such a balanced way so that a weak seed can grow and penetrate through it in order to provide plants, crops and vegetation yet the same Earth is strong enough to support the construction of heavy buildings. The ocean has the perfect density to allow ships to sail on top of them while allowing sea life to exist within them. All these and many other phenomenon within the Heavens and the Earth cannot be random. In addition, if one reflects over the perfect timing and synchronisation of the day and night, they will clearly understand that it indicates that there is only one God namely, Allah, the Exalted. If there were more than one God, each god would command the night and day to occur according to their own will. This would lead to utter destruction, as one God may will the Sun to rise whereas another other God may will the night to continue. The uninterrupted and perfect system found within the Heavens and the Earth proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Just like a land cannot have two kings, as they would undoubtedly fight for ultimate control and power, neither can more than one God exist. Besides, the very definition of a God is that they are the supreme, ultimate and unrivaled deity. If there was more than one, neither of them would be a God, as the true definition of God can only apply to one. Chapter 17 Al Isra, verse 42:

“Say, "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way.”"

And chapter 23 Al Mu’minun, verse 91:

“Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him].”

Chapter 1 Al Fatihah, verse 2:

"[All] praise is [due] to Allah, Lord of the worlds."

In addition, this verse also reminds a muslim to always seek refuge with Allah, the Exalted, from all difficulties and tests, as He is the only One who can grant them relief as He alone manages the affairs of the creation. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

Gaining this refuge involves sincerely obeying Him, by using the blessings He has granted one in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Furthermore, as Allah, the Exalted, the Lord of the worlds, alone manages the affairs of the creation, one must never be overly concerned about the actions of people, as nothing in creation occurs without the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

"Say, "Never will we be struck except by what Allah has decreed for us…""

So no matter what one faces, as it has been decreed by Allah, the Exalted, they should remain sincerely obedient to Him, knowing He always decrees what is best for everyone involved, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Actualizing this reality prevents one from fearing and hoping from the creation, which often leads to the disobedience of Allah, the Exalted. One will instead maintain their sincere obedience to Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, even if the creation turns against them, as they know nothing occurs to them or others without the will of Allah, the Exalted. Chapter 35 Fatir, verse 2:

"Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter…"

But it is important to note, one must place hope in Allah, the Exalted, and avoid wishful thinking. Wishful thinking is when one persists on the disobedience of Allah, the Exalted, and then expects His help and mercy. As wishful thinking is always tied to the disobedience of Allah, the Exalted, it has no value in Islam. Whereas, hope in Allah, the Exalted, is always tied to His sincere obedience. Meaning, the one who strives to learn and act on the Holy

Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which leads to using the blessings one has been granted in ways pleasing to Allah, the Exalted, and repents from the sins they happen to commit, is the one who fulfills the conditions of hoping for the mercy and aid of Allah, the Exalted. The difference between these two attitudes have been discussed in a Hadith found in Jami At Tirmidhi, number 2459.

Chapter 1 Al Fatihah, verse 2:

"[All] praise is [due] to Allah, Lord of the worlds."

As the term Lord involves sustaining and maintaining, one must understand that Allah, the Exalted, has not created the world and then abandoned it. Just like a wise and just king would not allow his subjects to disobey him and break his laws without holding them accountable, neither will Allah, the Exalted, the Lord of the worlds. Just because one does not see the immediate consequences of disobeying Allah, the Exalted, it does not mean they are no consequences. In most cases, the consequences do occur during one's lifetime but because of ignorance or the fact that they are often subtle, one does not realize and recognize them. Whereas, the consequences of one's actions will be made clear on the Day of Judgement. Therefore, one should take the respite Allah, the Exalted, grants people in order to sincerely repent from their wrongdoing before they are punished in this world and in the next. Chapter 16 An Nahl, verse 61:

“And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”

Finally, the Holy Quran begins praising Allah, the Exalted, and the chapter of life connected to this world will end with His praise also. Chapter 10 Yunus, verse 10:

“…And the last of their call will be, "Praise to Allah, Lord of the worlds!"”

As the beginning and end is connected to praising Allah, the Exalted, it indicates everything in between should also be connected to His praise and thanks. Meaning, the purpose of life in this world is to praise Allah, the Exalted. This is achieved when one uses the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one fulfills the rights of Allah, the Exalted, and people correctly. This will lead to a praiseworthy and blessed life in both worlds. Chapter 16 An Nahl, verse 97:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

Whereas, the one who fails to fulfil this purpose is similar to the employee who gets fired after they fail to fulfil their duties at work. The one who gets fired from their work only loses their job but the one who gets dismissed by Allah, the Exalted, will lose peace of mind and success in both worlds, irrespective of how much worldly blessings they manage to accumulate and enjoy, as their worldly success will become a source of their stress and anxiety in both worlds. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

“And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind. He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten."”

Chapter 1 - Al Fatihah, Verse 3



"The Most Compassionate, Most Merciful."

“The Most Compassionate, Most Merciful.”

This verse balances out the fear generated from the fact that Allah, the Exalted, is the Lord of the worlds, which has been mentioned in the previous verse. Chapter 1 Al Fatihah, verse 2:

"[All] praise is [due] to Allah, Lord of the worlds."

A muslim must strike a balance between fear of Allah, the Exalted, as it prevents His disobedience, and hope in Allah, the Exalted, which encourages one to obey Him, which involves using the blessings one has been granted in ways pleasing to Him. As striking a perfect balance is difficult, one should often lean towards the fear of Allah, the Exalted, during times of ease, so that one is prevented from misusing the blessings they have been granted. But in times of difficulty, and especially at the time of one’s death, one should lean towards hope in Allah, the Exalted, as this has been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877. During times of difficulty and especially at the time of one’s death, a person is less likely to commit sins, therefore having hope in Allah, the Exalted, is preferred. The one who maintains this balanced approach will find that Allah, the Exalted, responds positively to their hopes and fears. This has been advised in a Hadith found in Sahih Bukhari, number 7405.

In addition, one must always remember that if they desire to receive mercy from the Most Merciful, then they must show mercy to others. This has been advised in a Hadith found in Sahih Bukhari, number 7376. This must be shown through actions by supporting and aiding others in things which are pleasing to Allah, the Exalted, according to their means, such as emotional, physical and financial support. This is best achieved when one treats others in a way they desire to be treated by people.

The main verse, which is followed by the previous verse which mentions the Lordship of Allah, the Exalted, also indicates that the main aim of Allah, the Exalted, in respect to the creation is to show them mercy. Unlike other religions which depict God as vengeful, Islam describes the relationship between Allah, the Exalted, and the creation as a merciful one. This indicates the soft and easy-going nature of the code of conduct chosen for mankind by Allah, the Exalted, the Most Merciful, namely, Islam. Chapter 2 Al Baqarah, verse 185:

"…Allāh intends for you ease and does not intend for you hardship…"

The obligations and prohibitions given by Allah, the Exalted, are only a few and all aim to benefit the life of a muslim. The one who understands this truth and therefore adheres to the teachings of Islam will obtain a life of mercy and ease in both worlds, even if they face a few hardships along the way. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

As the relationship between Allah, the Exalted, and the creation is one of mercy, one should not be fooled into believing otherwise, when they recite and study the verses of the Holy Quran which vividly depict Hell. These verses are only a warning given by the One who cares about the safety of His creation, just like the warnings given by a person to another of an imminent and severe danger. The warnings may emotionally harm a person but they will still thank the warner, as their warnings protected them from great harm. Allah, the Exalted, could have remained silent on the topic of Hell or mentioned it briefly but as He wants people to save themself from the horrors of Hell, He has repeatedly warned them of its severity. One should not be fooled into believing that if Allah, the Exalted, was so merciful, He would not have created Hell. This is a foolish attitude as the creation have been created for a specific purpose, a purpose which cannot be fulfilled without the presence of punishment. In addition, if Allah, the Exalted, treated the evil doer like the doer of good, then this would contradict His justice. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

Chapter 1 Al Fatihah, verse 3:

“The Most Compassionate, Most Merciful.”

As the last verse indicates that none other than the Lord of the worlds, Allah, the Exalted, decides the code of conduct the creation must adhere to, the main verse therefore indicates that this code of conduct is based on mercy and ease. Meaning, every aspect of this code of conduct suits the nature of humans and always benefits them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 185:

“…Allāh intends for you ease and does not intend for you hardship…”

And chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 1 - Al Fatihah, Verse 4

مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤

"Sovereign of the Day of Recompense."

“Sovereign of the Day of Recompense.”

Allah, the Exalted, is the Sovereign of all things and days, yet the Day of Judgement has specifically been mentioned, as none of the creation will deny His sovereignty on that Day, even if they are many who deny it in this world. The one who accepts His sovereignty today by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will be granted peace and satisfaction by the Sovereign on the Day of Judgement. Whereas, the one who denies it and instead tries to give sovereignty to themself or others, by misusing the blessings they have been granted, will be overpowered in this world and crushed on the Day of Judgement by Allah, the Exalted, the Sovereign of all things. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As Allah, the Exalted, is the only Judge who will hold the creation accountable for their actions, it indicates that there is no possible way of escaping it, as Allah, the Exalted, is All Mighty, there is no way of any mistakes occurring whereby one’s sins or righteous deeds are not taken into account, as Allah, the Exalted, is the All Knowing, there is no way of bribing

one's way out of trouble, as Allah, the Exalted, is All Just. Therefore, as all ways out of one's accountability are sealed, one should practically prepare for it. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The main verse also indicates that any social influence and authority one has been granted by the Sovereign, must use it in ways pleasing to Him, otherwise they will be held accountable by Allah, the Exalted, on the Day when they lose all their social influence and authority. Just like an ambassador of a king who misused the authority they were granted by the king, will be punished by him when they return to him, similarly, the one who misuses the authority and social influence they have been given will face the consequences of their actions, sooner or later. As Allah, the Exalted, has given every person some type of authority, such as authority over their own body and other worldly blessings, no one is free from this accountability.

This verse also indicates the main purpose of one's life on this Earth: to prepare for their meeting with Allah, the Exalted, and their final accountability. One must therefore prioritize preparing for this inevitable meeting over all other things, especially the things which may not occur, such as one's retirement. Just like a person who fails to prepare adequately for a business meeting will most likely fail in their aim, so will the person who fails to prepare for their meeting with Allah, the Exalted, on Judgement Day. Chapter 20 Taha, verse 111:

“And all faces will be humbled before the Ever-Living, All-Sustaining. And those burdened with wrongdoing will be in loss.”

It is important to note that one must practically prepare for their accountability by fulfilling the rights of Allah, the Exalted, and the rights of people. The latter is vital to remember, as some often neglect the importance of treating others according to the teachings of Islam and still believe they will succeed on Judgement Day. An oppressor will not be forgiven by Allah, the Exalted, until their victim forgives them first. If they do not, which is the most likely outcome, as people are not so merciful, then the oppressor will be forced to give their good deeds to their victim and if necessary, the oppressor will take their victim’s sins, until justice is established. This may well cause the oppressor to be hurled into Hell on Judgement Day, even if they fulfilled the rights of Allah, the Exalted. This has been warned in a Hadith found in Sahih Muslim, number 6579.

The main verse also reminds one to hold themself accountable in this world, in respect to their actions and speech, as they will be held accountable on the Day of Judgement. The one who holds themself accountable in this world, through self-reflection and sincere efforts to improve their behaviour towards Allah, the Exalted, and the creation, by learning and acting on Islamic knowledge, will find peace in this world and an easy reckoning on the Day of Judgement, as their self-reflection encouraged them to practically prepare for the Day of Judgement, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to judge their actions through self-reflection will not correct their actions and speech and will therefore go further astray with the passing of time. This will cause one to misuse the blessings they have been granted, which leads to a difficult life in this world and a severe and difficult reckoning in the next. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

Chapter 1 Al Fatihah, verse 4:

“Sovereign of the Day of Recompense.”

This verse also indicates that peace within any society in this world is not possible to achieve without the belief and fear of one’s accountability on the

Day of Judgement. Even if the law of a society is strict enough to deter some from committing crimes, the truth is that there will always be people who will still commit crimes when they believe they can somehow escape being held accountable by the law, such as through bribes or evading the police. The other aspect which ensures a peaceful society is one's belief and fear of their accountability on the Day of Judgement, something which is inescapable. The one who can evade worldly authorities will be deterred from crimes and wronging others through this fear, as they know they can never escape the power and authority of Allah, the Exalted, the King and Owner of the Day of Judgement.

Accepting Allah, the Exalted, as the only Sovereign is an indirect acceptance of one's servanthood to Him. The essence of servanthood is to sincerely obey one's Master during every situation, by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Choosing a way of life which opposes this way, negates one's claim of servanthood to Allah, the Exalted. A true servant only does what their Master commands. A servant will also accept the choices and decrees of the Wise and Just Master in respect to themselves and their loved ones, knowing He alone chooses what is best for everyone involved, even if this is not obvious. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

In addition, as Sovereignty belongs to Allah, the Exalted, alone, one must remember that they will never gain success if they obey anyone else, as the creation cannot protect them from the Sovereign. Chapter 14 Ibrahim, verse 42:

“And never think that Allāh is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].”

Whereas, the one who sincerely obeys Allah, the Exalted, the Sovereign, will be protected from the negative effects of the creation, even if this is not obvious to them. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

Chapter 1 Al Fatihah, verse 4:

“Sovereign of the Day of Recompense.”

This verse also eliminates the foolish attitude of assuming one will somehow make peace with Allah, the Exalted, on the Day of Judgement, after they lived a life of disobeying Him. The Day of Judgement is the Day of Recompense, it is not the Day of Making Peace or the Day of Second Chances. This world is the place of actions whereas the hereafter is the place of recompense. One should not be fooled into thinking they can practically live by a code of conduct based on their own desires, social media, fashion and culture and still assume they will gain success on Judgement Day. This is nothing except wishful thinking, which has no value in Islam. Hope in Allah, the Exalted, is always tied to His obedience. Meaning, the one who sincerely tries to obey Him, by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is the one who can truly hope Allah, the Exalted, will forgive their mistakes and reward them with Paradise. The following verse clearly indicates that one must bring Islam to the Day of Recompense, not just internal faith. Islam is a practical code of conduct which influences how one uses every blessing they have been granted, it is not just an internal belief. This has been explained in a Hadith found in Sahih Muslim, number 99. Thinking otherwise only leads to wishful thinking and a great loss in both worlds. Chapter 3 Alee Imran, verse 85:

"Whoever seeks a way other than Islam it will never be accepted from them, and in the Hereafter they will be among the losers."

The main verse also indicates the importance of certainty of faith. The verse does not declare that Allah, the Exalted, will be the Sovereign of the Day of Recompense, it instead declares He already is the Sovereign of the Day of Recompense, even though the Day of Judgement has not yet occurred. This indicates that the Day of Judgement is so certain to occur it is as if it already

has occurred. A muslim must adopt this certainty in respect to the Day of Judgement, so that they practically prepare for it, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. The one who possesses weak faith, will verbally declare their belief in the Day of Judgement but they will not show it through their actions. Certainty of faith is obtained when one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that the reality of this world, their purpose and the other truths mentioned therein become crystal clear to them. This clarity will lead to certainty of faith and this will ensure one practically lives in a way which ensures they achieve peace and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

In the main verse, Allah, the Exalted, only mentioned His complete and exclusive sovereignty on the Day of Judgement, even though His sovereignty is over this material world also. This indicates that one must prioritize preparing for the Day of Judgement over accumulating, hoarding and enjoying worldly things. The mission of a muslim in this world is to prepare practically for their meeting with Allah, the Exalted. This involves using the blessings He has granted them in ways pleasing to Him. The one who behaves in this manner will be granted peace in both worlds, as they fulfilled their purpose in this world. But the one who fails to fulfill this purpose will adopt a pointless and meaningless life devoid of any real peace of mind or body, even if they have moments of fun and entertainment, as their worldly things will become a source of stress and anxiety for them. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 1 Al Fatihah, verse 4:

“Sovereign of the Day of Recompense.”

This verse also prevents one from adopting the foolish belief that as they have not recognized the consequences of their actions in this world, it means they will not face them at all. Everyone will face the consequences of their actions in both worlds. In this world, the consequences are often subtle and therefore the heedless fail to connect the difficulties their face, such as anxiety, stress and depression, to their disobedient actions. Whereas, on the Day of Judgement, the consequences of one’s actions will be made crystal clear. Therefore, one must treat everything which occurs in their life as a message from Allah, the Exalted, and as a consequence of their actions and if necessary, they should repent and amend their behaviour. One must make use of these second chances before they reach the Day of Judgement, where the Sovereign will not give them any more second chances and they will face the full consequences of their actions.

The main verse also indicates that as the Day of Recompense is certain to occur one should practically prepare for it by adopting a simple lifestyle. This involves striving in this world according to one's means and responsibilities and avoiding wasteful, extravagant and vain things as much as possible. One must bear in mind that the longer their accountability the more stress and difficulty they will face, even if they are not sent to Hell. This has been indicated in a Hadith found in Sahih Bukhari, number 103. The Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished. Leading a simple life prevents one from unnecessary preoccupations thereby obtaining peace of mind and body and an easy reckoning on the Day of Judgement. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

Five divine attributes are mentioned in the opening verses of this chapter. Chapter 1 Al Fatihah, verses 2-4:

"…Allah, Lord of the worlds. the Most Compassionate, Most Merciful. Sovereign of the Day of Recompense."

Allah, the Exalted, is Lord of the worlds because He created, sustains and nourishers the entire creation. He is Compassionate and Merciful as He makes things easy for the creation, forgives them their mistakes, accepts their sincere repentance and guides them to what is best for them in both worlds. He is the Sovereign of the Day of Recompense, as He will judge the actions of mankind in a just, fair and merciful manner.

When one understands these five divine attributes it becomes clear that none has the right to be worshipped and obeyed except Allah, the Exalted. This testification is actualized by using the blessings one has been granted by Allah, the Exalted, in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Finally, the Day of Recompense is something which must occur, even according to logic. If one observes the Heavens and the Earth they will clearly identify many examples of a balanced system. For example, the Sun is at a balanced and perfect distance from the Earth. If the Sun was at a different distance from the Earth, the Earth would be inhabitable. The water cycle is another example of a perfectly balanced system. It involves the evaporation of water from the seas and oceans into the atmosphere which is then condensed to produce rain. This system is vital for life on Earth. The Earth itself was created in a perfectly balanced way. On one hand, it allows the weak seed to grow and penetrate its surface in order to provide provision for the creation. On the other hand, the Earth is so dense that tall buildings can be constructed on it, which is vital for progression. If one observes the ocean, they will clearly identify a perfectly balanced system. The balanced density of the water allows for huge ships to sail on its surface, which is needed for trading and travelling, while allowing sea life to thrive within it. But there is one major unbalanced thing in this world; the actions of people. A person often observes how oppressors escape punishment in this world. On the other hand, there are countless people who are face persecution and other difficulties with patience yet do not receive the full reward they deserve. Many Muslims who sincerely obey Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and

blessings be upon him, often face trials and tests in this world and only receive a small share of their reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and in some cases face less difficulties. Allah, the Exalted, would not set up many perfectly balanced systems in the universe yet neglect the imbalance found within the actions of people. Balancing the actions of people obviously does not occur in this world so therefore it must occur in another time; the Day of Recompense.

Allah, the Exalted, could fully reward and punish in this world. But one of the wisdoms behind not doing so is indicated by the previous verse. Meaning, instead of immediately punishing someone completely according to their actions, Allah, the Exalted, gives many opportunities so that they sincerely repent and correct their conduct. Chapter 1 Al Fatihah, verse 3:

"the Most Compassionate, Most Merciful."

And chapter 35 Fatir, verse 45:

“And if Allāh were to impose blame on the people for what they have earned, He would not leave upon it [i.e., the earth] any creature. But He defers them for a specified term. And when their time comes, then indeed Allāh has ever been, of His servants, Seeing.”

He does not fully reward those who do good in this world, as this world is not Paradise. In addition, believing in the unseen; the complete reward waiting for a Muslim in the hereafter, is an important aspect of Islam. In fact belief in the unseen is what makes faith special. Believing in something which is not hidden and can be perceived through the five senses, such as receiving full reward in this material world, would not be so special.

In order for the Day of Judgement to begin, this material world must reach its end. This is because punishment and reward can only be given once the actions of all people are completed. Therefore, the Day of Recompense must occur, according to the signs within the universe, and will only take place when this world ends.

Chapter 1 - Al Fatihah, Verse 5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

"It is You we worship and You we ask for help."

“It is You we worship and You we ask for help.”

As Allah, the Exalted, created, nourishes and sustains the creation, He alone deserves to be worshipped and obeyed.

Worship extends beyond acts of worship, such as the prayer or reciting the Holy Quran. The essence of worship is obedience. Meaning, obeying Allah, the Exalted, in respect to every situation one faces and every blessing one has been granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who fails to behave in this manner has not worshipped Allah, the Exalted, correctly, even if they pray and fast. As Allah, the Exalted, does not command something a person cannot fulfill, it leaves one with no excuses if they fail to sincerely worship and obey Him in this manner. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

As the structure of the main verse mentions Allah, the Exalted, before worship, it is important that one’s worship is sincerely for Allah, the Exalted, and not performed for worldly things. It is praiseworthy to worship Allah, the Exalted, for the things indicated in Islamic teachings, such as Paradise, but one should avoid worshipping Him for the sake of other worldly things. Due to extreme short sightedness and a lack of knowledge, a person does not

know what is best for them. Therefore, it is best to avoid worshipping Allah, the Exalted, in order to obtain worldly things, when one does not know what is best for them. In addition, the one who worships Allah, the Exalted, for the sake of worldly things will often get upset if they do not obtain what they desire. This can cause one to obey and worship Allah, the Exalted, on the edge, whereby they are only pleased when their desires are fulfilled and become angry when this does not occur. This person worships none other than their desires, even if they prostrate to Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

"And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss."

Chapter 1 Al Fatihah, verse 5:

"It is You we worship…"

The second-person pronoun used here indicates that one should strive to reach the level of excellence of faith, whereby they worship Allah, the Exalted, as if they can observe Him watching them. This has been discussed in a Hadith found in Sahih Muslim, number 99. This is achieved through gaining and acting on Islamic knowledge, which in turn leads to certainty of faith. When one reaches this level, they will rarely commit sins and they will

strive in using all the blessings they have been granted in ways pleasing to Allah, the Exalted, as they are constantly aware of the divine vision of Allah, the Exalted.

Chapter 1 Al Fatihah, verse 5:

“…and You we ask for help.”

The Arabic word used in this verse for seeking help refers to when one puts their full effort into a situation then seeks and expects the help of another. This indicates that one must not adopt a lazy attitude whereby they fail to strive in the sincere obedience of Allah, the Exalted, and still expect His help. This is nothing except wishful thinking, which has no value in Islam. Islam has a simple philosophy; one will receive according to their efforts. If they put little effort into pleasing Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, then they should not expect much support and aid from Allah, the Exalted. Chapter 53 An Najm, verse 39:

“And that there is not for man except that [good] for which he strives.”

The seeking of help in the main verse under discussion has been left general instead of specific. This indicates that one should not ask for specific worldly things from Allah, the Exalted, as they do not know what is best for them. No matter how much experience or knowledge a person has, they will always be extremely short sighted and ignorant of the outcome and consequences of their choices and desires. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Therefore, a wise person will only seek divine aid for the things which have been recommended by Islam, such as seeking Paradise, and avoid asking for aid in gaining specific worldly things. A muslim must trust that Allah, the Exalted, will only decree what is best for them and their loved ones. Chapter 9 At Tawbah, verse 51:

"Say, "Never will we be struck except by what Allāh has decreed for us; He is our protector." And upon Allāh let the believers rely."

This trust is gained through certainty of faith, which is obtained through learning and acting on Islamic knowledge.

Chapter 1 Al Fatihah, verse 5:

"…and You we ask for help."

This also encourages one to use the means they have been provided by Allah, the Exalted, according to Islamic teachings and then rely on the aid of Allah, the Exalted, in all their affairs. One should avoid relying on people, as much as possible, as people often let each other down. When one over relies on others, such as their relatives, they will eventually be let down by them, as no person is perfect. This can lead to bitterness and fractured relationships between people and it can encourage one to avoid fulfilling the rights of others. The one who practically strives in the obedience of Allah, the Exalted, by using the blessings He has granted them in ways pleasing to Him, and then relies on His aid, will be rightly guided through all situations, even if this is not obvious to them. Chapter 65 At Talaq, verse 3:

"…And whoever relies upon Allah - then He is sufficient for him…"

Chapter 1 Al Fatihah, verse 5:

"It is You we worship and You we ask for help."

As the plural form is used in respect to people, it indicates that one should never become proud of their obedience to Allah, the Exalted, as they are only a single person amongst the countless sincere and devoted servants of Allah, the Exalted, such as the Angels. A muslim must remain grateful that they have been enabled with the inspiration, ability, opportunity and strength to obey Allah, the Exalted. They must show this gratitude by continuing to sincerely obey Him under all circumstances. This involves using the blessings He has granted them in ways pleasing to Him. This leads to more blessings in both worlds. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

The main verse also indicates the condition of obtaining divine support and aid in all of one’s affairs: the obedience of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Him. The one who obeys Allah, the Exalted, will be empowered by Him to successfully overcome every situation they face, which involves showing patience during times of difficulty and gratitude in times of ease, and they will be granted His refuge in both worlds. This has been advised in a Hadith found in Sahih Bukhari, number 6502.

Every person experiences three states: past, present and future. In respect to one’s past and present, verses 2 and 3 of chapter 1 Al Fatihah, remind

muslims that they owe everything to Allah, the Exalted, as He alone created, sustains and provides for them. He alone can forgive the past sins of a person and guide them in the present and future to what is beneficial for them in both worlds. Chapter 1 Al Fatihah, verses 2-3:

“[All] praise is [due] to Allah…the Most Compassionate, Most Merciful.”

Verse 4 of chapter 1 Al Fatihah indicates that as no one can aid a person on Judgement Day except Allah, the Exalted, they are completely dependent on Him on this inevitable Day. Chapter 1 Al Fatihah, verse 4:

“Sovereign of the Day of Recompense.”

These verses make it clear that every person is solely and completely dependent on Allah, the Exalted, in all their states. The main verse under discussion completes this by declaring that only Allah, the Exalted, is worthy of being obeyed and worshipped and one can only obtain help in every situation from Him alone. Chapter 1 Al Fatihah, verse 5:

“It is You we worship and You we ask for help.”

Therefore, if a muslim desires to obtain divine aid and blessings in every state they experience: past, present and future, they must sincerely obey Allah, the Exalted, by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 1 Al Fatihah, verse 5:

"It is You we worship and You we ask for help."

This verse also indicates that the purpose of one's creation is to sincerely obey Allah, the Exalted. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

One must bear this in mind when they seek help from Allah, the Exalted, with obtaining the worldly things they desire. Meaning, one's striving in this world to obtain worldly things, such as one's provision, should be done with the goal of sincerely obeying Allah, the Exalted, as this is their purpose. This is achieved when one sincerely fulfills the commands of Allah, the Exalted,

refrains from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 1 Al Fatihah, verse 5:

“It is You we worship and You we ask for help.”

Arguably, the greatest goal a person strives to achieve in this world, which requires the help of Allah, the Exalted, is peace of mind and body. People may search for this in various places, such as wealth or fame or family, yet the ultimate goal in each case is to obtain peace of mind and body. The main verse makes it clear that one will not achieve this ultimate goal, or any other, if they fail to sincerely obey Allah, the Exalted. This involves using the blessings He has granted them in ways pleasing to Him. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

A person must not be fooled into believing sincerely obeying Allah, the Exalted, will prevent them from peace of mind, as this peace does not lie in fulfilling all of one's desires. Religion aims to remove the burden of stress, anxiety and other mental disorders which are the consequences of striving to fulfil all of one's desires in this world. Religion aims to put one on a healthy code of conduct, just like a doctor puts their patient on a healthy diet plan. It does not take a genius to figure out that if this patient ignores their doctor's advice and instead indulges in all their desires, they will end up with poor mental and physical health, such as diabetes, high blood pressure, heart failure, depression etc. Whereas, the one who follows their doctor's plan, even if it prevents them from fulfilling all their desires, will obtain a healthy mind and body. Similarly, the one who follows the code of conduct of Islam will achieve peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 1 Al Fatihah, verse 5:

"It is You we worship and You we ask for help."

The plural form used indicates the importance of unity. This means that muslims must be unified on a single code of conduct which outlines how to worship and obey Allah, the Exalted, and how to seek His aid in all their affairs. The head of this unified group is the chosen one from amongst the creation, the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...""

And chapter 33 Al Ahzab, verse 21:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Therefore, one must never try to chart their own course in respect to their worldly or religious affairs and instead adhere strictly to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not rooted in these two sources of guidance will be rejected by Allah, the Exalted. Chapter 3 Alee Imran, verse 85:

"And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers."

The main verse also indicates that help must be sought from Allah, the Exalted, alone, through His sincere obedience, which involves using the blessings one has been granted in ways pleasing to Him. The help of others may be sought only when it runs in line with the teachings of Islam, as this world has been created in a way where people need each other. But one must avoid those religious personalities who act as barriers between Allah, the Exalted, and the people and expect people to kiss their hands and obey them unquestionably so that they can obtain the help of Allah, the Exalted, on their behalf. This is misguidance, as the Holy Prophets, peace be upon them, were not barriers between Allah, the Exalted, and the creation. They were guides, who showed the path which leads to Allah, the Exalted. Meaning, they taught people how to please Allah, the Exalted, and they did not teach nor expect people to please them. This is the difference between a genuine spiritual guide and those who act as barriers and gate keepers between Allah, the Exalted, and people.

Chapter 1 - Al Fatihah, Verse 6

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ٦

"Guide us to the straight path."

“Guide us to the straight path.”

This verse indicates the most important thing a person must seek help from Allah, the Exalted, in order to obtain. Chapter 1 Al Fatihah, verse 5:

“It is You we worship and You we ask for help.”

This therefore, reminds muslims that their main aim in this world is not to be guided to worldly things, such as wealth and authority, but to instead strive to achieve the guidance which will ensure they obtain peace of mind and body in both worlds. This is only achieved when one journeys down the path chosen by Allah, the Exalted. This is the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...""

But it is important to note that a path is only useful when one travels down it. Simply believing the path exists and having knowledge about the path are not good enough to reach the desired destination. One must practically

journey down the path in order to reach the desired destination. Therefore, as indicated by this verse, one must practically learn and act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they use the blessings they have been granted in ways pleasing to Allah, the Exalted, which in turn, leads to peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life...”

The main verse also reminds one that right guidance is only possible through the mercy of Allah, the Exalted. Remembering this will prevent one from adopting pride, an atom’s worth of which is enough to take one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 265.

Chapter 1 Al Fatihah, verse 6:

“Guide us to the straight path.”

As this supplication has been placed in the first chapter of the Holy Quran, it indicates that the straight path is what follows it, meaning, the Holy Quran. Thereby, one must never believe that as the Holy Quran was revealed over

1400 years ago, it no longer applies in the modern world. The guidance in the Holy Quran, and by extension, the guidance in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are timeless, as they are tailored for the nature and essence of humans. Even though the world changes over time, such as technology, languages and cultures, yet the essence and nature of humans will always be the same. The emotions, attitude, mentality, behavioral patterns, desires, needs and wishes of humans have always been the same and can only change if humans evolve into a difference species. As this will never occur, the guidance of the Holy Quran, which aims at the nature of humans, is therefore timeless. This is something which becomes obvious to anyone who studies its teachings. Therefore, one must sincerely strive to learn and act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they implement these teachings into every aspect of their life. This leads to peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 1 Al Fatihah, verse 6:

“Guide us to the straight path.”

The straight path is a balanced life whereby one fulfills their duties to Allah, the Exalted, and people and moderately enjoys the lawful pleasures of this world. But as obtaining a perfectly balanced life is difficult, one should always lean towards using the blessings they have been granted in ways pleasing to Allah, the Exalted, over enjoying the lawful pleasures of this world. This will ensure one remains within the safe zone, even if they occasionally trip up and commit sins. Whereas, the one who overindulges in lawful pleasures will be more likely to commit sins and stray off the right path. Chapter 87 Al A'la, verses 16-17:

"But you prefer the worldly life, While the Hereafter is better and more enduring."

Chapter 1 Al Fatihah, verse 6:

"Guide us to the straight path."

On the Day of Judgement, people will be commanded to cross the bridge which will be erected over Hell. Those who successfully cross it will reach Paradise and those who do not will fall into Hell. The bridge of Judgement Day has been discussed in many Hadiths, such as the one found in Sahih Bukhari, number 6573. This Hadith warns that people will face difficulties on this bridge according to their deeds. Some will be flung into Hell because of their deeds and others will be subjected to great torture and difficulty before

they cross the bridge and reach Paradise. Others will face less difficulty and those who sincerely obeyed Allah, the Exalted, will be protected from harm. The thing to remember is that each person will cross the bridge of Judgement Day according to how accurately they walked the straight path in this world. The one who walks the straight path in this world, by using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will find protection from all harm when they inevitably cross the bridge of Judgement Day. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But those who stray from the straight path in this world, by misusing the blessings they have been granted, will face difficulties when they inevitably cross the bridge of Judgement Day. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Even if a muslim fulfills all their duties towards Allah, the Exalted, and the creation, they still persistently supplicate for right guidance through the main verse under discussion. This indicates the importance of progressively strengthening one's faith. This will ensure one maintains their sincere obedience of Allah, the Exalted, which involves using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Strengthening one's faith involves learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 1 Al Fatihah, verse 6:

"Guide us to the straight path."

As this supplication is in the plural form, it indicates that one should not only be concerned about their own right guidance but also help others to reach the straight path, such as their dependents. A parent must lead by example so that they correctly guide their children on the straight path. One should gently command good and forbid evil according to the teachings of Islam in order to aid others to reach and remain firmly on the straight path.

The plural form also indicates the importance of companionship, as one's companions have a direct impact on the path they take in this world. This

has been indicated in a Hadith found in Sunan Abu Dawud, number 4833. One will inevitably adopt the apparent and subtle, positive or negative characteristics of their companions, which will directly influence the path they take in life. Therefore, one must ensure they adopt the correct company so that they are encouraged to strive for the straight path, the root of which is the sincere obedience of Allah, the Exalted. Chapter 25 Al Furqan, verses 27-28:

“And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend.""

Chapter 1 Al Fatihah, verse 6:

“Guide us to the straight path.”

Allah, the Exalted, has already given every person the ability to recognize and follow right guidance. Chapter 20 Taha, verse 50:

“He said, "Our Lord is He who gave each thing its form and then guided [it].""

But one can corrupt this potential to recognize and follow right guidance through the disobedience of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 51:

"…Indeed, Allah guides not the wrongdoing people."

Therefore, one must not only supplicate for right guidance but support this through actions. One must sincerely strive to gain and act on Islamic knowledge so that they avoid the disobedience of Allah, the Exalted, a branch of which is wronging people. If one fails to practically support their supplication, then their words will have no real weight or meaning. Chapter 35 Fatir, verse 10:

"…To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish."

The Holy Prophet Muhammad, peace and blessings be upon him, has strongly emphasized the recitation of chapter 1 Al Fatihah in every cycle of the prayer. This has been confirmed in a Hadith found in Sunan An Nasai, number 910. This indicates that a person must regularly remind themself of their ultimate purpose: to find and travel the straight path, which leads to peace of mind and body in both worlds. This regular reminder is vital as

people often become heedless and preoccupied with worldly things. This is one of the reasons why the five daily obligatory prayers are spread over the day. Therefore, one must constantly verbally and practically remind themself and others of their ultimate purpose by taking some time out of their busy day to learn and act on Islamic knowledge so that they fulfill their purpose. This purpose is only fulfilled when one sincerely obeys Allah, the Exalted, in every situation, which involves using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 1 - Al Fatihah, Verse 7 of 7

صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧

“The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray.”

“The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray.”

The first part of this verse is connected to chapter 4 An Nisa, verse 69:

“And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous…”

This makes it clear that one will only obtain right guidance when they sincerely obey Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, in order to recognize the right and straight path taken by the Holy Prophets, peace be upon them, one must study their lives and act on their teachings. This is why the Holy Prophets, peace be upon them, are extensively discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is important to note, one must not study their lives for the sake of entertainment, such as learning fascinating and miraculous stories about them. One must learn about their lives in order to seek guidance from them, so that they can

journey down the same straight path they journeyed down. Chapter 6 Al An'am, verses 89-90:

“Those are the ones to whom We gave the Scripture and authority and prophethood…Those are the ones whom Allāh has guided, so from their guidance take an example…”

Chapter 1 Al Fatihah, verse 7:

“The path of those upon whom You have bestowed favour…”

As the inspiration, strength, knowledge and opportunity to obtain right guidance all come from Allah, the Exalted, one must never adopt pride. Pride only encourages one to look down upon others and reject the truth when it is presented to them. This has been warned in a Hadith found in Sahih Muslim, number 265. Pride will only take one away from the straight path and cause them to enter Hell and it must therefore be avoided.

The main verse also indicates that the real favour from Allah, the Exalted, is guidance to the straight path. This is only obtained through His obedience, which involves using the blessings one has been granted in ways pleasing to Him. A person should not be fooled into believing worldly things, such as

wealth and family, are a blessing if they fail to use them correctly. Chapter 23 Al Mu'minun, verses 55-56:

“Do they think that what We extend to them of wealth and children. Is [because] We hasten for them good things? Rather, they do not perceive.”

The one who misuses the blessings they have been granted will find that they become a source of stress and misery for them in both worlds. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

It is important to understand the difference between good and bad worldly things so that one can ensure they correctly use the blessings they have been granted so that they find peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 1 Al Fatihah, verse 7:

"The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger…"

Those who earned divine anger include those who misused the divine knowledge they were granted in order to obtain worldly things, such as wealth and authority. They adopted corrupt intentions and as a result they gained no reward from Allah, the Exalted, for the good deeds they performed. In fact, a Hadith found in Jami At Tirmidhi, number 3154, warns that those who perform righteous deeds for the sake of others will be commanded to collect their reward on Judgment Day from the people they acted for, which in reality is not possible to do. A muslim must therefore avoid this outcome by ensuring their intentions, when doing good deeds, is to please Allah, the Exalted. A sign of this is that they should never expect nor hope for gratitude from people. In addition, a muslim must strive to gain and act on Islamic knowledge so that they increase their obedience to Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him. Claiming Islam with the tongue and failing to support it with actions leads to divine anger. Chapter 61 As Saf, verse 3:

"Greatly hateful in the sight of Allāh is that you say what you do not do."

Chapter 1 Al Fatihah, verse 7:

“The path of those upon whom You have bestowed favor, not of…those who are astray.”

This includes those who avoid searching and fulfilling the purpose of their creation and instead live an aimless life in this world whereby they only strive to fulfill their desires, one after the other. As a result, they carve their own path in life thereby misusing the blessings they have been granted, which leads to further stress and problems for them in both worlds. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Muslims avoid this attitude and outcome by sincerely striving to gain and act on Islamic knowledge so that they recognize and fulfill their purpose. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship Me.”

This purpose is only fulfilled when one sincerely obeys Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This purpose therefore, extends beyond the basic obligatory duties of Islam. Fulfilling one’s purpose of creation leads to peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 1 Al Fatihah, verse 7:

“The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray.”

One's path in life is determined by the company they keep. Every person is influenced positively or negatively and apparently or subtlety by their companions. This has been warned in a Hadith found in Sahih Bukhari, number 5534. Therefore one must ensure they choose the companions who encourage them to use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A bitter truth all must accept is that just because someone has not adopted an evil character, it does not mean they are fit for companionship.

In addition, a Hadith found in Sunan Abu Dawud, number 4031, warns that a person who imitates a group of people is counted as one of them. Therefore, one must practically support their verbal claim of loving those who Allah, the Exalted, has bestowed His favour upon, such as the Holy Prophets, peace be upon them, and the Companions, may Allah be pleased with them, by following them. If they imitate the other two groups mentioned in the main verse under discussion, then they will be counted as one of them, irrespective of their verbal claims.

The main verse creates both fear and hope in a muslim. Hope lies in the fact that when one sincerely obeys Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will be protected from misguidance and granted favour in both worlds. Whereas, fear lies in the fact that if one fails to sincerely obey Allah, the Exalted, they will encounter divine anger and they will not be protected from misguidance. The balance between fear and hope is important, as hope encourages one to sincerely obey Allah, the Exalted, whereas, fear encourages one to abstain from sins.

Chapter 1 Al Fatihah, verse 7:

“The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray.”

One of the main differences between these two groups: the rightly guided and the misguided, is how they each used the blessings they were granted. The rightly guided used the blessings they were granted in ways pleasing to Allah, the Exalted, and as a result they were granted peace of mind and body in both worlds, even if they faced difficulties. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas the misguided group, misused the blessings they were granted and as a result they never obtained peace of mind and body in either this world or the next, irrespective of how much worldly things they managed to obtain. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Understanding this difference is one of the main teachings of chapter 1 Al Fatihah, which in turn summarizes the Holy Quran. So the one who understands and acts on this lesson, is acting upon the Holy Quran.

Finally, one should complete the recitation of chapter 1 Al Fatihah with the word “ameen”. This word is a request to Allah, the Exalted, to accept the supplications mentioned in this chapter. When one’s final word of ameen corresponds with the final word of the Angels during the prayer, their minor sins will be forgiven. This has been advised in a Hadith found in Sahih Bukhari number 782.

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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